

scattered efforts on this one work for several years at least.

While writing in this strain, I may also mention the quilt blocks that have been promised for this same fund. Please have them finished in time to send to Mrs. Augustine with the July dues, or else bring them to National Conference. I trust you may be so faithful in these small matters that mention need not be made of them again, and we can consider other matters relative to our work.

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Ashland, Ohio.

Our Young People

HOW TO ENTER CHRIST'S FAMILY

Matt. 12:46-50

Topic for June 9.

The family is the oldest of social institutions. From it have developed all the other groups such as tribes, clans, orders, castes, etc. The selfish interests of men have caused the race to become divided up into innumerable organizations having fraternity among their own members but the attitude of competition toward the rest of the world.

Jesus proclaimed an order based not on blood relationship, nor on occupation or riches or station or learning or power. In it there is one Father and all the members are brethren. All are eligible to membership who will accept the simple conditions. No one can enter who is not "born from above." This comes thru accepting "the truth as it is in Jesus" and baptism is its symbol.

This order is the kingdom of heaven. It is based on spiritual relations and its ties are far above those of blood or wealth or social class. Jesus is the elder brother and type for all the rest.

The benefits are the blessings of love one toward another here and life eternal in the world to come.

It is a royal family as all its members are children of the great King.

It is a happy family for its members have the peace which passeth all understanding.

It is a united family for all its members live by the rule of love and death cannot sever its bonds.

To be a member of Christ's family is worth more than all the world besides. To enter one can afford, if necessary, to lose a right arm or right eye, to lose friends and home and life itself. The reward is more than an hundred fold. How may we enter? This is our study.

1 Jesus showed by precept and example how to be a child of God. His will was wholly surrendered to that of the Father so that he was one in character with him. John 8:29; 10:36; 14:9.

2 He teaches us that by accepting him we learn of him, become like him and thus also become children of God. John 1:12; Matt. 11:27; Rom 8:17. This is called the new birth. John 3:5; John 17:17; John 1:13.

3 As children of God we are all brethren united in love. Matt. 23:8; John 17:11, 21; Col. 3:10, 11.

4 Some of the characteristics of God's children will be found in the following passages: Matt. 7:21; Matt. 5:3, 9, 10; Gal. 5:22; John 13:35. Quote other passages.

5 Some of the hindrances: I Cor. 6:9, 10; Mark 10:24, 25; John 12:43. Name other hindrances.

POINTS FOR THOUGHT

1 To enter Christ's family nothing must be given up which is of any real value to us.

2 In Christ's family there is the best of everything. All needs are supplied.

3 In proportion as we learn to live as members of Christ's family here will we be fitted for the world to come.

SOME QUESTIONS

- 1 What do we mean by "Christ's family?"
- 2 May all who will become members of Christ's family?
- 3 How does Christ's family differ from earthly families?
- 4 May one leave Christ's family after once being a member? How?
- 5 Can any one enter the kingdom without repenting of sin? Acts 17:30.
- 6 What does it mean to be brethren in Christ?
- 7 What is expected of us, as children of God?
- 8 How can we show that we are members of Christ's family?
- 9 Why do some refuse to obey God?
- 10 How can we help others to enter Christ's family?

C. F. YODER.

Christian Life

At Even

BOARDMAN B. BOSWORTH

At even how blissful is the thought,
To him who seeks home's cheerful walls,
That there remains one radiant spot
When all about the darkness falls.

Worn with the labor of the day,
And by its disappointments tried,
Home's ruddy windows seem to say,
"Come in, and put your care aside."

So, when the eventide of life
Casts all about its deepening gloom,
We turn from toil and earthly strife
To hail with joy the lights of home.

And to our troubled souls is given
Respite alike from woe and night;
For, true of home, more true of heaven,
"At evening time there shall be light."

—The Examiner.

Saving One's Self by Service

Herald and Presbyterian.

A man was traveling over an Alpine pass. He went over the glaciers, sinking in the snow step by step, upward, until he was weary. High on the summit of the pass a desire to sleep overcame him. He could hardly put one foot before another. Just as he was almost sinking down into the sleep which would have proved the sleep of death to him, he struck his foot against an obstacle which proved to be the body of a traveler who had preceded him. He bent down, found that the heart had not ceased to beat, and began at once to rub the frozen limbs and to do his best to reanimate the body. In his effort he was successful. He saved the man's life; and in the effort he banished his own desire to sleep, and so saved his own life in saving another.

The Gospel of the Son of God

Mission Bulletin.

"The righteousness of God is revealed in the gospel." This blessed expression of St. Paul's is well worth our prayerful meditation.

Righteousness is not only the need of all, but a necessity for all. The apostle makes the sweeping statement, "There is none righteous, no, not one." Jesus said, "None is good save one, that is, God." "All the world" is "guilty before God"—the heathen,

the Gentile, the Jew. No sinner fears the mercy of God; none fears his love. But the sinner fears the awful wrath of God against sin; he fears the righteousness which cannot endure iniquity.

How, then, is the righteousness of God good news to the sinner?

The righteousness of God is now no more against the sinner, but is become in Christ the very ground of his salvation.

Mercy may put off the judgment against our sins, and love may still embrace all sinners, but righteousness alone can fulfill the law of God, and Christ has done this—has finished the work upon the cross in love. Henceforth perfect love casts out fear.

Has the reader of these lines taken this righteousness of Christ as the free gift of God? "It is for me, it is for you." If not, take your place before God as a sinner—a helpless sinner—owning all your sin, and look to Christ by faith. Look from yourself to Christ, who bore your sins upon the tree, who paid your debt and sets you free.

Eternal praise to God for such good news!

"Upon a life I did not live,
Upon a death I did not die,
Upon another's life, another's death,
I stake my whole eternity."

The Shadows of Life

Dean Alford.

What He does we know not now, but we shall know hereafter. I remember on a glorious day of almost cloudless sunshine passing in view of a familiar line of bare and majestic downs, then baking in the full beams of noon. But on one face of the hill rested a mass of deep and gloomy shadow. On searching for its cause I at length discovered one little speck of cloud, bright as light, floating in the clear blue above.

This it was which cast on the hillside that track of gloom.

And what I saw was an image of Christian sorrow. Dark and cheerless often as it is, and unaccountably as it passes over our earthly path, in heaven its tokens shall be found; and it shall be known to have been but a shadow of this brightness whose name is love.

Weary In Well-doing

All Christians desire to do good. They see the need on every hand, and feel stirring within them a longing to make the world better. Some earnestly seek and honestly try to drive away a little of the misery and increase the happiness of their neighbors. All are compelled to confess that their success has not been equal to their anticipations, and many sorrowfully acknowledge that their failures have far outnumbered their successes. This is the secret of discouragement. Hands hang down because the harvest is so meager.

One reason why we fail in our efforts to do good may be found in the condition of society. Men and women are divided into classes, and the members of these separate classes look on each other with suspicion.